Rome declares the title “Maria Co-Producer” undesirable

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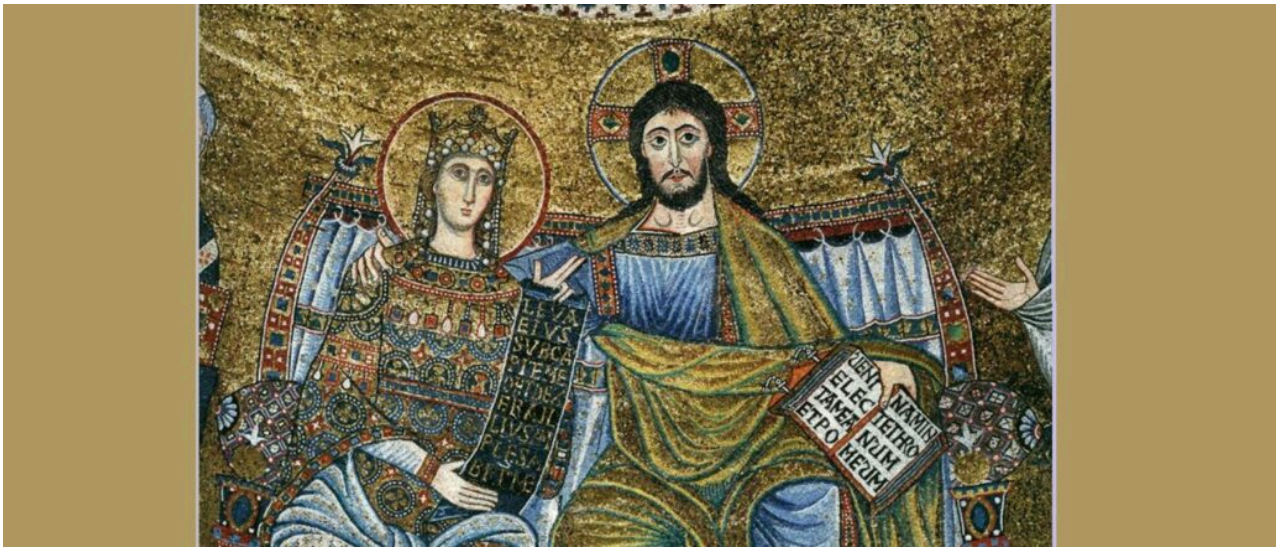

Today at 11 a.m., a press conference was held at the General Curia of the Jesuit Order in Rome by Cardinal Victor Manuel “Tucho” Fernández, the prefect of *the Dicastery* of *the Faith*, on which he presents the new *document Mater populi fidelis*. At the same time, the document was published in several languages on the website of the Holy See. The *Dicastery for the* Doctrine of the Faith warns against the title “Mary Co- Redeecher”.

Display
Today's 4. In November 2025, *the* Roman dicastery of faith published the *document Mater populi* fidelis, announced in the summer, which deals with the role of Mary in the work of salvation of Christ and the appropriate use of certain titles of Mary. The focus is particularly on the title “Co-Redemptrix”, which has been discussed again and again in the history of the church and has been the subject of theological debates since the past decades.

The document first clarifies that Mary has a unique share in the work of Christ’s salvation, but that this is always done in dependence and subordination to Christ. The plan of salvation remains Christian-centric: Jesus Christ, according to the *dicaster of* faith, is the sole Redeemer, and any involvement of Mary must not relativize this central truth. In this context, the title “co-redemption” is explicitly considered critically.

Historically, this title, according to the document, has been proven since 15. century used. However, as emphasized in the new document, *the Second Vatican Council* renounced official recognition for dogmatic, pastoral and ecumenical reasons.

That led, what the document does not mention, in the past to criticism of an anti-dogmatic current that had too much weight at the Council. It was also criticized that the Catholic Church had renounced central aspects of its own identity in favor of hypothetical ecumenism.

In fact, the basic idea in iconography can be proven much earlier. In the Roman Patriarchal Basilica of Santa Maria Maggiore are since the late 13. To see century sitting in the apsism mosaic of Jesus Christ and Mary on the same throne. In this account, Christ crowns his mother*, the Theotokos,* the bearer of God.

The magnificent apsis mosaic in the papal Basilica of Santa Maria Maggiore from the late 13. Century: Jesus Christ and Mary sit on the same throne

The motif of the Blessed Mother sitting together on the same throne and her son Jesus Christ can also be found on the apsismosaic of the Roman church of Santa Maria in Trastevere from the period around 1140.
In this depiction, which Mary shows crowned, Christ puts his hand on her shoulder, which emphasizes the cooperation between the two figures visually unmissable, while the mother refers to her son with her hand position in traditional form.

Even older dates are the depictions of the enthroned Blessed Mother with Jesus Christ on her lap, which stretches into the 6. Let centuries trace.

According to the new Roman document, on the other hand, the title carries the risk of obfuscating the unique teaching of Christ and causing misunderstandings. The *dicastery* of *faith* also refers to previous statements, for example by Cardinal Joseph Ratzinger, who declared in 1996 that the theological significance of the title was not sufficiently clarified and thus potentially misleading.

The new document is based not least on the fact that Pope Francis has “at least on three occasions expressed his clear position against the use of the title ‘co-redemerer” (Mater populi fidelis, 21).

[DE - EN - ES - FR - IT - PL - PT]

DIKASTERIUM FÜR DIE GLAUBENSLEHRE

Mater populi fidelis

Lehrmäßige Note zu einigen marianischen Titeln, die sich auf das Mitwirken Marias am Heilswerk beziehen

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The document on unwanted titles published today was published by Pope Leo XIV on 7. October signed

The intention of the document is clear: it is not a general prohibition of the designation, but a theological reminder to be cautious. Any use of the title “co-redeemer” must be in strict accordance with the Christcentricity in order to preserve the harmony of the doctrine of the faith. The document emphasizes that Mary always works “in Christ” and under Christ in her participation in the work of salvation.

The document rejects not only the title “co-redeemer” but also other titles of Mary such as “Mediterrine”, “Mother of the Faithful”, “Mother of Grace”. But for all, they are not categorically rejected, but their use, which is potentially misleading, undesirable.

The tone of writing is sober, although at the same time striving respectfully towards the devotion to Mary. The Dicastery pays tribute to Mary as the treasure of the Church, but warns against titles that could place popular piety above theological accuracy. At the same time, the document is “ecumenically sensitive”: it acknowledges that misunderstandings about Mary’s role can also make dialogue processes with other churches more difficult.

Thus, the document indirectly proves right to those critics who have spoken of a “dispensation” since the Council: in the Church, decisions would be made in the hope of returning Orthodox or Protestant communities to unity with Rome by concessions. However, as the past 60 years have shown, this has proved to be an illusion. The only tangible effect of such an attitude is a weakening of the Catholic Church.

Mater populi fidelis provides a clear orientation, there is no doubt about that. The message of the document is: The title “Maria Co-Severer” is classified as theologically problematic. It may only be used in a way that undisputed the central role of Jesus Christ.

The document sees itself as an appeal to theologically sound devotion to Mary, which preserves Christocentricity and church teaching, and emphasizes a clear rejection of “unreflected or popular” interpretations of the title.

What remains is the apparently fundamental rejection, as already at *the Second Vatican Council*, of dogmatizations, and the affirmation of not taking steps that could “disrupt” ecumenism. The title “Maria co-severer” is not completely rejected, but the signal is clear: it was classified as undesirable.

The document was published today on 7 September. October approved by Pope Leo XIV. As is customary under his predecessor Francis, the document bears not only the name of the prefect of the faith Tucho Fernández and the secretary of the Dicastery of the Faith Armando Matteo, but also of Leo XIV himself.

Father Paolo Maria Siano, *Franciscan* of *the Immakulata* – an order that, until his insinuation under a commissioner by Pope Francis in 2013, played a major role in the movement to dogmatize the title of “Maria co-severer” – wrote a series of articles in which he documented the use of this Marian title over the past centuries. Those articles that act on the Council and post-Conciliar period deserve particular interest:

1. The Corredemptrix in 17 and 18. century
2. The Corredemptrix in 19. century
3. The “Corredemptrix” in 20. Century to Pope Pius XI
4. The “Corredemptrix” in 20. Century at the time Pope Pius’ XII.
5. The Corredemptrix in the preparation phase of the Second Vatican Council
6. The Corredemptrix at the Second Vatican Council
7. The Corredemptrix at the time of Pope Paul VI
8. The Corredemptrix in the time of Pope John Paul II
9. The Corredemptrix between Pope Benedict XVI and Pope Francis

Text: Giuseppe Nardi
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